

THE  
STRIPPING  
OF  
IOSEPH.

OR  
The crueltie of BRETHREN to a  
BROTHER.

*In a Sermon before his MAJESTIE at  
White-Hall, by ROBERT WILKINSON,  
Doctor in Divinitie, Chaplaine in Ordinarie  
to his MAJESTIE, and late Pastor  
of Saint OLAVES in  
Southwarke.*

*With a Consolatorie Epistle, to the English-East-India Com-  
panie, for their vsufferable wrongs iustayned in*

AMBOYNA,  
by the DUTCH there.

*Published and presented vnto them, by Tho. Myriell  
Pastor of Saint STEPHENS in  
WALBROOKE.*

---

L O N D O N

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1623.





TO  
THE RIGHT  
WORSHIPFULL

*Mr. Maurice Abbot,*  
Gouvernour of the EAST-INDIA  
Companie; and to all the rest of the  
*Right Worshipfull ASSISTANTS*  
and ADVENTVRERS in that  
Honorable and Worthy  
SOCIETIE.

Right Worshipfull,

*Wh*ch and so great hath beene  
and is the exorbitancie of  
Mans lusts and affections,  
since the wofull fall of our  
seduced Parents, that like  
ouer-growing & ouer-crow-  
ing \* weedes, they haue miserably pestered the

*natura fecundus exuberat, sic animus incultus, &c. Lactant. diu. Inst. lib. 6. cap. 1.*

B

soile

\* Affectus quos  
si ueritas ani-  
morum est na-  
turalis. Nam  
sicut in sentes  
ager qui est

soile of Mans soule. And as to other lewd enormities and haynous irregularities they drive wretched man: so especially to Discord, and Contention, euen till it breake out into fell murder and bloudshed. This Saint James plainly tells vs. \* From whence are warres, and contentions among you? Are they not from your lusts that fight in your members? There are three of these lusts, which principally serue this way; which <sup>a</sup> Lactantius saith, gaue occasion to the Poets to feigne three Furies, that is, Pride, Couetousnesse, and Lust; all pestilent weedes in the garden of Mans heart, and miserably choaking the tender plants of Peace, and Loue. Pride is like the Bramble: <sup>b</sup> For as that would needes tyrannise ouer all the Trees; So Superbia, will superbire, that is, super alios ire, bee aboue all: and as the Bramble is good for nothing but to scratch, so Pride willing to doe nothing but contend, for, <sup>c</sup> Onely by pride man maketh contention, as Solomon saith. Couetousnesse or inordinate loue of riches is as Thornes (that is a fighting and pricking plant too) which hinders the Seede of the <sup>d</sup> Word, that it cannot grow vp to the procuring of peace and charitie.

\* Iam. 4. 1.

<sup>a</sup> Tres sunt affectus qui homines in omnia facinora precipites agunt, &c. propterea poëtes tres furias esse dixerunt, Lact. Inst. lib. 6. c. 19.  
<sup>b</sup> Judg. 9. 15.

<sup>c</sup> Pro 13. 10.

<sup>d</sup> Matt. 13. 22.



tie: and therefore wee are commanded to cut them vp, by the Prophet, <sup>c</sup> Breake vp your fallow ground, and sowe not among thornes. Lust is like a Nettle (another wrangling weede) which is called *urtica quia vrit tactu*, it burnes in touching: So Concupiscence first fires the body with the flame of lewd desires, and afterwards the world with combustions of discord. Which being so noysome, must by Christians be rooted vp, according to the propheticie, <sup>f</sup> For Thistles shall grow Firre-trees, and for Nettles the Mirtle tree. Not that wee can wholly destroy these desires, <sup>g</sup> that is neither possible to Man, nor required of God, but that we should curbe, and restraints them, and turne their violence another way, bee ambitious of heauen, couetous of spirituall graces, and lust after Gods presence in grace and glorie.

But alas, in stead of tilling the ground of our hearts, we let it lie like the sluggards field, <sup>h</sup> all ouer-growne with Briars and Thornes of contentions lusts, euen to such an haruest, that it may seeme, some men endeanour by crueltie and conetousnesse, not onely to kill humanitie and kindnesse in their hearts, but euen to depopulate, and roote out mankinde it selfe from

c Jer. 4. 4.

f Isa. 55. 13.

g Nos affectus &amp; perturbaciones, quam diu in tabernaculo corporis huius habitamus, &amp; fragili carne circundamur, moderari &amp; regere possumus, amputare non possumus.

Hieron. ad Demetrian.

Apud nos ciues sancte ciuitatis secundum Deum viuentes nectunt cupiuntque dolent, gaudentque, August. de Ciuit. Dei, lib.

14. cap. 9.

h Pro. 24. 30.

\* Deus solus  
in terris aut  
non colitur,  
aut non est im-  
pune quod co-  
litur. Innoxios  
iustos, Deo  
charos, domo  
prius, patri-  
monio spoliis,  
catenis pre-  
mis, carcere  
includis, be-  
stias, gladio,  
ignibus punis.  
Nec saltem  
contentus es  
dolorum no-  
strorum com-  
pendio, & sim-  
plici ac veloci  
breuitate pœ-  
narum, admo-  
ues laniandis  
corporibus  
longa tormen-  
ta, multiplicas  
lacerandis vis-  
ceribus, nume-  
rosa supplicia,  
nec feritas at-  
que immanitas  
tua visitatis po-  
test contenta  
esse tormentis,  
excogitas no-  
uas pœnas in-  
geniosa crude-  
litas. Cyprian. ad  
Demetrias.

*the earth. This is euident and plaine by all stories from the beginning of the world. I will let passe Cain, Nimrod, Nebuchadnezzar, Pharaoh, Antiochus, Herod, Nero, Domitian, Dioclesian, Decius, Maximus, Licianus, Phalaris, Dionysius, Sylla, and others, both because they are innumerable, and would take vp a large volume to touch but a little of each, and also because they being heathens are no better then dogs in accompt, and euery dogge will doe his kinde. Neither will I trouble you with the relation of the strange persecution vsed against the Christians in the primitiue Church, which were done with as much wit, and malice, as Hell and the Deuill could deuise, as may appeare by that which Saint Cyprian obieets to Demetrian. \* The onely true God, saith he, is either not worshipped at all, or else not freely without punishment. Innocent, iust, and men deare in Gods sight, doest thou driue out of their houses, spoile them of their patrimonie, binde in chaines, shut vp in prison, and tormentest with wilde beasts, fire and sword. Neither art thou contented with compendious and short paines, or torments which would quickly dispatch vs, but sundrie engines are multiplied to teare out*

our very bowels leifurely, and thy fauage difpo-  
fition is not fatisfied with vsuall tortures, but  
thy fubtill crueltie hath found out new punish-  
ments to destroy vs. But thefe wretches lear-  
ned in fhort time to ftake their hands, whileft  
they found, <sup>m</sup> partly vengeance falling on their  
owne heads for hating Gods Saints, and <sup>n</sup> part-  
ly the Church to increafe, by that which they  
thought would destroy it.

The more meruaile it is that Christians  
o whose glory it was to endure cruelty from the  
hands of others, fhould in time through pride  
and couetoufneffe come to loofe their glory by ex-  
ecuting cruelty on others. For that it is fo, I  
would Writers had neuer had iuft occafion to  
affirme, nor Readers iuft reason to lament.  
Strange it is that Christians I fay, <sup>p</sup> whose God  
is the God of peace, <sup>q</sup> whose Saniour the Prince  
of peace, <sup>r</sup> whose calling is to the Gofpell of  
peace, fhould through fauage cruekie giue as  
much offence to Heathens, as euer heretofore  
Heathens gaue to them. For what true religi-  
ous heart will not griue to heare, that which is  
written by a Chriftian, concerning the Perui-

m Vigilius  
Saturninus qui  
primus hic gla-  
dium in nos e-  
git, lumina a-  
mifit. Claudius  
Hermianus  
in Cappadocia  
indigne ferens  
&c. Cum viuus  
vermibus ebul-  
liflet, Nemo  
fciat aiebat,  
ne gaudeant  
Chriftiani, Ter-  
tull. ad Scap.  
cap. 5.  
n εν γαρ ταις  
δυςουχαις δια-  
δυνει, το κα-  
λον. Arift. Eth.  
1. 13. Nec ta-  
men deficiet  
hæc fefta  
quam tunc ma-  
gis ædificari  
fcias, cum cædæ  
videtur. Tertul-  
ad Scap. cap. 5.  
Dum opprimi-  
tur crefcit. Hi-  
lar. l. 7. de Trin.

Haud fecus quam fi quis vitem feccatione pronocet ad vbertatem. Iuft. Martyr. Col-  
loq. cum Tryphon. &c. o Crudelitas veftra, gloria noftra eft. Tertull. ad Scapal.  
p Rom. 15. 33. q Ifa. 9. 6. r Ephes. 6. 15.

f Postquam ingressis Perusum Hispanis mores eorum, facta & atrocita teuitæ exempla quæ passim ab ijs edebantur, inspicere, nunquam ex eo non modo fateri voluerunt, nos esse Christianos filios Dei (sicuti ab Hispanis audiebant) sed nec ita quidem in lucem editos, vt vulgo nasci homines solent. Quippe fieri non posse vt tam ferox & truculentum animal ab vlllo homine genitum, & feminæ partu editum sit. Itaq; eorum animis penitus insedit hæc opinio, nos mari esse ortos, ac

proinde nos vira Cochie vocant, quippe Cochie apud eos valet Mare, & vira spumam significat. Ergo nos e mari coneretos, & coalitos, spumaq; nutritos, vulgo ferunt, ac venisse in terras ad vastandum, & perdendum mundum. *Benzo. hist. non. orb. lib. 3. cap. 21.* Postquam Hathney cogitabundus aliquandiu hæssisset, à monacho petijt vtrum etiam Hispanis calorū janua pateret, Cui respondenti bonis Hispanis patere, Cacicus, sine longiore deliberatione cælum se nolle petere, dixit, sed potius inferos, ne eadem illi cum hac crudeli gente, mansio communis esset. Et his laudibus, honoribusue Deus & sancta fides ab Hispanis in America afficiuntur. *Barthol. Casaus. Narrat. crudel. Hispan. pag. 23.*

ans a people of the West Indies, who perceiving the direfull and iresfull carriage of the Spaniard towards them, did not onely refuse to acknowledge Christians to be Gods sonnes, but also denyed them to bee bred and borne into the World after the common fashion of men, thinking it could neuer be, that so savage and bloudthirstie Creatures could either bee begotten of Man or brought forth of Woman. And therefore they were verily of this opinion, that these men were bred of the Sea, and nursed vp of the froath of it, and afterwards sent to Land to waste and destroy Mankinde out of the world. And so ill did these pretended Conuerters carrie themselues in that worke of planting Christianitie among the Heathens, that the poore Indians openly professed vnto them, That they had rather goe to Hell by themselues, then to Heauen with the Spaniards.

But these things were done farre from home,

a great

a great way abroad, It may bee there is better  
behaviour among our selues. It should be I am  
sure. God hath ingrafted in euery mans heart  
shame and feare, and these <sup>u</sup> saith Tertullian,  
are the bridles to restraine the necke of cru-  
ell tyrannie and greedy auarice. But \* de-  
uouring Couetousnesse, which like the Samari-  
tans <sup>z</sup> water-pot, is neuer filled, but still thir-  
steth, and like a man sicke of the Dropisie  
(who the more hee drinketh, the more he may)  
is neuer <sup>y</sup> contented neither full nor fasting,  
breaketh through these brazen gates of shame  
and feare, and with her iron hands of Woluish  
rapacitie, seekes to satisfie her lust vpon euery  
obiet, though thousands and ten thousands must  
perish for it. Which I could make plaine by in-  
finite particulars, if it were a thing that needed  
any great prooffe.

But I will giue you but one instance onely,  
which will abundantly suffice in this case, and  
that is the infinite crueltie and oppression which  
hath beene vsed by the Bishop of Rome, against  
the whole Christian world, for the satisfying of  
his Vulturean auarice and Luciferian pride.  
What deposing of Kings, exposing of their  
Crownes, transferring their Kingdomes, slaugh-  
tering

u Omne ma-  
lum aut timore  
aut pudore na-  
tura Perfudit.  
Tertull. Apolog.  
cap. 1.

\* Auaritia est  
hydria Samari-  
tanæ, de quâ  
qui biberit siti-  
et iterum. Petr.  
Blesens. Epist.

141.

x Job. 4. 28.

y Hæc sitis di-  
uitia: um misc-  
ris pectoribus  
affidet, & am-  
bitionis falsu-  
go, bibulam a-  
nimam occu-  
pat, vt per fas  
& nefas ad lo-  
ca superiora,  
&c. Cypr. de nat.

Christi in Prolog.  
Auaritia nullis

expletur opi-  
bus, & quanto  
amplius habu-  
erit, plus re-  
quirat, & neq;  
copia neq; in-  
opia minuitur.

Hieron. Epita.  
Paula.



tering their Subiects, demolishing Temples, sack-  
king and ransacking of Cities, exhausting trea-  
sures, emunging mens purses, there haue beene  
by this meanes, the whole West can witnesse,  
and our Ancestors in this Kingdome as well as  
any. <sup>z</sup> I insist not on particulars, for it were an

<sup>x</sup> Videfis lector  
Matth. Paris.  
de hac re misere  
conquerentem.

infinite worke. This one shall serue for all of  
Hildebrand, or Helbrand, called Gregorie  
the seuenth, ruining and cruelly ouerthrowing  
Henry that famous but vnfortunate Empe-  
rour; and all for that hee would haue main-  
tained against him that which by God and by  
mans Law is but the Princes right.

<sup>a</sup> Quanta au-  
tem mala, quot  
bella bellorum-  
que discrimi-  
na, inde subse-  
cuta sint, quo-  
ties misera Ro-  
ma obsessa,  
capta, vastata,  
quod papa su-  
per papam si-  
cut rex super  
regem potius  
fuerit, tader-  
me morare.  
Denique tot  
mala, tot scilicet  
inmunda, tot tam  
animarum  
quam corpo-  
rum pericula, huius tempestatis turbo inuoluit vsq[ue] solus ex persecutionis immanitate  
ac temporis diuturnitate ad humanæ miseriæ infelicitatem sufficeret comprobanda. *Otho, Frising. Chron. lib. 6, 36.*

Good God ! <sup>a</sup> What thundring of Excom-  
munications to curse him, what exciting of other  
Princes to destroy him, what arming of his  
Subiects, yea his owne Sonne to rebell against  
him, what ouerthrowing of Cities, wasting of  
Countries, ouerturning Churches, spilling mans  
blood, weakening of whole Christendome, was  
there at that time ! Euen enough by the  
iudgement of a graue Historian, to prone the  
common calamitie of Mankinde. But if you  
should adde to this their other Cruelties, as their

mani-



manifold intrusions into that See by poisoning  
their Predecessors, their schismes by Antipopes,  
<sup>b</sup> three at a time, no man knowing which was  
the true Pope, their mutuall cursing and dam-  
ning each other, their violence against the liues  
and goods of holy men, as the Dulcinists,  
Wickleuists, Waldenses, <sup>c</sup> Hufsits, and o-  
thers, meerey for finding fault with their in-  
tolerable Pride, you may iustly conclude, that  
the scarlet Whoore, hath iustified Nero and  
Domitian, as Ierusalem did iustifie Sodome  
and Gomorrha.

But it is no maruell to see the members of a  
false Church offer violence to each other, or to  
the Professors of the Truth. For it hath euer  
beene seene, <sup>d</sup> that good men haue suffered ill,  
and euill men inflicted it, saith Saluian. As for  
righteous men they offer no violence to any.  
None hurts, nor destroyes in all my holy Moun-  
taine, <sup>e</sup> saith God. <sup>f</sup> There, Swords are tur-  
ned into Sythes, and Speares into Mattocks.  
Whilst quite contrarie, Among false Christians  
Tooles of good husbandrie, are made instru-  
ments of crueltye,

\* Et curvæ rigidos falces constantur in enses.

bant, versique in pila ligones, Factaque de rastro pondere cassis erat. *Onid. Fasts. 1.*

C

And

<sup>b</sup> Erant eo  
tempore tres  
qui Pontifices  
haberi volebat.  
Gregorius 12.  
Benedictus 13.  
& Iohannes 13.  
nec poterat fa-  
cile iudicari  
quis eorum ve-  
rus ac legiti-  
mus esset Pon-  
tifex, cum non  
desissent singu-  
lis doctissimi  
patroni. *Bell.  
de Pont. Rom.  
lib. 4. cap. 14.*

<sup>c</sup> Prelatos &  
Clerum peni-  
tus aspernan-  
do, &c. *Chron.  
Chron. fol. 227.*  
Habitus est lo-  
hānes Hus lin-  
gua potens &  
mundiore vita  
clarus. *Ibid.  
fol. 267.*

<sup>d</sup> Semper &  
boni omnia  
mala passi sunt,  
& fecerunt ma-  
li. *Saluian. de  
gubern. Dei, l. 1.  
c. 15. 11. 9.*

<sup>e</sup> Isa. 2. 4.  
\* Virg. Georg.  
lib. 1.

Sarcula cessa-  
bant, versique in pila ligones, Factaque de rastro pondere cassis erat. *Onid. Fasts. 1.*

And crooked Sythes are turned into sharpe-biting Swords. Religion is as jealous as Loue, it can indure no Riualtie. And therefore the greatest hate that euer Hath beene, saith<sup>h</sup> Nazianzen, bath arisen from contrary Religions; as on the other side, the greatest Loue that is to be found on earth, is among them that agree together in the Truth.

h Nihilgerma-  
nos Dei culto-  
res æquē se  
conciliat, atq;  
consentientes  
de Deo senten-  
tiæ; quemad-  
modum cōtra,  
nulla re faci-  
lius dissoluun-  
tur amicitia  
quam diuersa  
in huiusmodi  
tebus animorū  
sententia. Na-  
zianzen. Orat. 1.  
de Pace.

1 Rom. 3. 17.

k Lorin. com.  
in Iacob. 3. 17.

l Bernard.

But, O then, what shall we say to them who being of the same Religion, and vpon termes of peace, haue practised most exquisite torments vpon the innocent bodies of their Friends and Confederates? I say of the same Religion, if there be any Religion indeed in those men, who by ferine crueltie maintayne their insatiable avarice. For Saint Iames tells vs, <sup>i</sup> The wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercy, and good fruits, without iudging, and without hypocrisie. Which plainly shewes, that where there is not <sup>k</sup> verbum εἰρηνικόν, but ἐρισμὸν, the wordes and workes of peace, but of contention and violence, there is no Religion indeed. The World knowes what I meane, and your Worthy Societic haue vnderstood it, <sup>l</sup> non verbis sed verberibus, as one speaketh, by that most in-

inhumane and voluifh butchering vp of your faithfull Seruants, and Agents, at Amboyna in the East Indies, by the moſt vnheard torments of the perfidious Dutch there. Of which I may ſay as S. Auguſtin ſaid of the ciuill warres of Marius and Sylla, <sup>m</sup> What rage of forreine Nations, what bloodſhead of Barbarians, is to be compared to this treacherous tyrannie of Confederates to their Friends? <sup>n</sup> Peace hath contended with Warre for crueltie, and gone beyond it, for Warre ouerthrowes armed men, but this coloured Peace hath proſtrated naked men. Naked, ſaue onely of innocency, that, their ſoules being thoroughly cloathed withall, hath kept them ſafe from the ſcandall of treaſon laid on them, or the torments of hell threatened to them.

But, O vnkinde, vnnaturall! You this to vs? We this from you? Whilſt the Blood of our valiant COUNTRYMEN lies reeking on the ground, to keepe you in your owne Land, doe you waſtefully ſpill the blood of our faithfull COUNTRYMEN in a ſtrange Land? O more then Scythian barbariſme. Doe you ſorequite vs? What will you gaine by this, but in time to ſtinke before other Nations, as • Simeon and Leui did before

*m* Quæ rabies exterarū gentium, quæ ſauitia Barbarorum huic de ciuib. victoriæ ciuium comparari poteſt? *Aug. de Ciuit. Dei, lib. 3. c. 29.*  
*n* Pax cum bello de crudelitate certauit, & vicit. Illud enim proſtrauit armatos, iſta nudatos. *Auguſt. de Ciuit. Dei, lib. 3. cap. 28.*

• Gen. 34. 30.

p Primus fec-  
licitatis gradus  
est non delir-  
quare, secun-  
dus delicta a-  
gnosceret; illic  
currit inno-  
centia integra  
quæ seruet, hic  
succedit me-  
dela quæ sa-  
ner. Cyp. Ep. 55.  
q Ad. 3. 2. 2.

r Et siquidem  
patrarum est  
scelus, precat-  
or, supplicato,  
obsecrato, te  
ad Iudicium  
pedes prouol-  
uere ne des-  
inas, donec im-  
petraueris vt  
tradaris, ex  
sententia cal-  
culosq; Iudicis  
carnifici vt  
suppliciu des.  
Honori tibi  
vertetur apud  
inferos, ante  
purgatum hinc  
ire. Synes. ep. 44  
s Si enim res  
aliena propter  
quam peccatū  
est, cum reddi  
possit non red-  
ditur, non agi-  
tur pœnitentia  
sed fingitur. Si

autem veraciter agitur, Non remittetur peccatum nisi restituatur ablatum. August.  
ad Maced. Epist. 54. t Postea implebitur os eius glacia, Pro. 30. 17.

the Shechemites? And therefore if your sa-  
uage hearts haue any place for patience, or if  
you be not vtterly forsaken of all humane inge-  
nuitie, heare the aduise of him that wishes you  
Well.

First, fall downe on your knees, and with  
bleeding hearts p confesse this execrable Villa-  
nie, and pray to God, q that if it bee possible,  
this lewdnesse may bee forgiven you. For I per-  
ceiue you are in the gall of bitterness, and in  
the bond of iniquitie. Secondly, as one aduised  
a lesse malefactor, r Begge and intreat some  
temporall Iudge to censure you, and deliuer you  
into the hands of some Executioner, to bee put  
to death. It will be an honour vnto you, at your  
future triall, to part out of this world purged  
by iudiciall censure. If it had beene onely an  
outward iniurie in the businesse of Trade and  
Traffike, yet were you bound in conscience to  
make s restitution by pecuniarie compensation.  
For that which is vniustly taken and peruersly  
detayned, will bee at last as vnpleasing to the  
conscience, t as is grauell in the teeth. But for  
murder what recompence can bee made, see-

ing.

ing all the world is not able to restore life againe to the poorest creature deprived of it? And therefore Gods appointment is, <sup>c</sup> that whosoever sheddeth mans blood, by man shall his blood bee shed. Making it iust, that each man shall suffer in himselfe, what he hath first done to another. Yea, in iniuries of a lesse nature then Murther, Lex talionis takes place, <sup>d</sup> An eye for an eye, and a tooth for a tooth; for God would haue enery man indure what he hath done. And the very Heathens thought this a most iust Law, as <sup>e</sup> Aristotle reports of the Pythagoreans; who further tels that euen Rhadamanthus himselfe could not but iudge this Law to be iust. Wherefore it is no maruell that the <sup>f</sup> Romanes put it into their twelue Tables. And howsoeuer some ancient Jewes say, that in wrongs of a lesse nature then Murther, this law was not exactly obserued, but sometime for an eye or a finger, money was taken either according to common estimation, as <sup>h</sup> Rabbi Solomon hath it, or after the will of him that endured the iniurie, as Iosephus sets downe; Yet for Mur-

posuit eum esse vna n de tribus iudicibus animarum apud inferos & sic tanquam famulum allegat cum Aristoteles. *Tost. Abulens. in Mat. Tom. 2. quest. 322.* g Si membrum rupit meum ex pacto ratio esto. *Ludou. Charand. leg. Antiquar. Leg. 78.* h Vbi *Tostat. loc. Citat.*

<sup>c</sup> Gen. 9. 6.

<sup>d</sup> Matth. 5. 38.

<sup>e</sup> Exod. 21. 24.

<sup>f</sup> Leuit. 24. 10.

<sup>g</sup> Sciendum est

quod Deus

lebat istam

nam infligi

quilibet pate-

retur malum

quod fecerat.

<sup>h</sup> Tost. Abulens.

Tom. 2. in Mat.

quest. 322.

<sup>i</sup> Aristot. Ethic.

lib. 5. Dicitur

Rhadaman-

thum dicere,

rectam fieri

vindictam si

quis patiat

ea quæ fecit.

Erat autem

Rhadaman-

thus Iudex ju-

stissimus, &

propter hoc

apud Gentiles

Poetica fictio



ther there was no agreement to be made for money, nothing could satisfie but the Death of the murtherer, according to Gods owne edict. Num. 35.31. Yee shall take no satisfaction for the life of a Murtherer which is guiltie of death, but he shall surely be put to Death.

If you will doe none of these, then know that none \* of your Cities or Territories shall drinke in our blood without iust Reuenge. The Heathens could say and confesse of Murtherers, <sup>a</sup> that vengeance would not suffer them to liue, and that <sup>b</sup> Iupiter accounte the murthering of Tyrants, as the fattest sacrifice. And if you feele no outward Iudgement fall vpon you, thinke not your selues free, or innocent, nor yet voide of punishment, for it is <sup>c</sup> torment enough to bee wicked and to be let alone in the guilt of sinne. Yea, in the opinion of all Diuines, <sup>2</sup> it is the most miserable thing in the world, to sinne and thrine therein, for that bringeth the sinner to hardnesse of heart, and stupiditie in his leudnesse, which makes him fit fewell for the euerlasting fire of Hell. And how much better were

\* Scito quod nulla ciuitas impunitelatura sit sanguinis nostri effusionem. *Tertull. ad Scapul.*

a *Act. 18.4.*

b Victima haud vlla amplior potest magisq; opima mactari Ioui, quam Rex iniqum. *Senec.*

*Herc. tur.*

c *αποχρῶσα ὁ νόμπος δὲ καὶ τῶ πομπῶ. Synes. Epist. 32.*

d Qui per diu sceleratus impunitus manet, eum oportet exsternare infelicissimum de quo neque Deus neq; homo sollicitus est. *Synes. Epist. 44.*

Dilatio vindictæ dat locum penitentiae. Nec dici potest, nulla ibi est ultio ubi nulla conuersio est, quia mens dura & ingrata jam sibi ipsa supplicium est. *Leo ser. 5. de Epiph.* Hoc est terribile, hoc extremum, cum jam non corripimur pro peccatis, cum jam non corrigimur delinquentes. *Orig. hom. 8. in Exod.*



it for a man to indure some chastisement, yea to put himselfe to paine by Repentance in this world, then to runne on in the delights of sinne, and so to bee tormented with easelesse and endlesse paines in Hell eternally.

But you are secure of that, for you haue done nothing but Iustice, you haue punished Traitors and malefactours, Such euen by their owne confession, &c. But O vnpoliticke crueltie! Will you so farre vsurpe vpon the Devils right, that you will first make men guiltie; and then plague them for it. Can you bee so ignorant of the law of Nature and Nations, as not to know, that \* Confession forced from a man by torment, is of no value against him. The Law saith that no torment should bee vsed, <sup>b</sup> without some probabilities before causing suspicion in the partie tormented: <sup>c</sup> and that if a man confesse in torments and denie it afterwards, such confession is nothing, as proceeding from feare of torments. Now that this was the case of our innocent Countrey-men, viz. To bee accused without prooffe, or prababilitie, yea to bee forced by torments to accuse themselves, which

ret non præjudicat, quare videtur fecisse metu tormentorum. *Panormit. in lib. 1. H. de quest. cap. 1. & 31. quest. 2. Lotarius.*

\* Confessio facta in tormentis non valet.

*ff. de quest. lib. 1.*

*§ Diuus. Bart.*

*Pum. Summ. in verbo Confessio.*

<sup>b</sup> Tortura iudicijs non præcedētibus inferenda non est.

*Panorm. in cap.*

*Cum in contem.*

*de reg. iur. Barthol. Fum. Sum.*

*in verb. Tortur.*

<sup>c</sup> Confessio facta in tortura,

si non perue-

they

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they afterwards vpon their Deaths stiffely denyed, is so cleere and plaine, that no mire and dirt of contrary aspersiō and accusation can obscure it, or deface it; and hath beene so sufficiently in two Treatises proued vnto you, that all the water betweene England and Amboy-na, cannot wash you cleane from the crimes of treacherous Crueltie, and cruell Treacherie.

But to leaue these men, let me in few words speake to you, O worthy and noble Aduenturers. It cannot chuse but bee a great griefe vnto you, as it is to euery true English heart, to see innocencie and fidelitie suffer what is due to fraud and villanie. Yet this, God often permits, for reason best knowne to himselfe. In such cases, wee are with <sup>c</sup> Aaron to lay the hand on the mouth, and to bee patient, which is the onely <sup>f</sup> comfort in all distresses. This is that vertue which keepes a man in <sup>g</sup> possession of himselfe, euen when hee is vniustly dispossessed of his goods. And let vs not wonder that we must bee patient in bearing wrongs from one another, for God is so himselfe toward vs, who wrong him continuallie; <sup>h</sup> And though hee

a Difficile est  
pressam malis  
innocentiam  
non dolere.

Hieron. ad Tuli-  
anum.

c Leuit. 10. 3.

d Sudatur e-  
nim ac labora-  
tur quamdiu  
hic viuatur;  
Nec sudanti-  
bus & laboran-  
tibus alia pos-  
sunt quam pa-  
tientia subue-  
nire solatia.  
cyp. de bono pa-  
tient.

g Luc. 21. 19.

h Quotidie contumelia afficitur praesens, & audiens & videns, & neq; fulmen immi-  
sit, neq; mare iussit terram inundare, &c. Chrysost. hom. 3. ad Ro. Antioch.

bee

bee able to reuenge himselfe to the full, yet bee  
 forbeares it with infinite longanimitie. Consi-  
 der againe, that Christian Warfare differs from  
 the \* Olympian combatings, for there, bee  
 which strake the greatest blow went away with  
 the garland; but here, not bee which strikes,  
 but bee which beares the greatest stroke shall  
 goe away with the Crowne. Adde vnto this,  
 that God is the <sup>a</sup> Reuenger of the Innocent,  
 and the seuerer Punisher of such as offer iniu-  
 ries to their Brethren. For bee who hath said,  
<sup>b</sup> Vindicta mihi, Vengeance is mine, hath  
 also said, Ego rependam, I will duly ren-  
 der it. Neither feare you, but that this late  
 inhumane Practise in Amboyna is registred in  
 Gods blacke Booke to bee repaid againe vnto  
 the Actors, with full measure in due time. In  
 the meane season, let vs not cease to waite vpon  
 God, and commit our cause vnto him, comfor-  
 ting our selues thus farre, that yet it is much  
 more <sup>c</sup> wretched a thing to doe iniurie our  
 selues, then to suffer it from others.

Which that You may the better doe, I haue  
 presumed to offer vnto your Worshipfull Ac-  
 ceptance, this excellent ensuing Cordiall,

D

pre-

\* In Olympi-  
 cis illis certa-  
 minibus, co-  
 ron: in conse-  
 quuntur qui  
 decertant; At  
 in Christi pa-  
 lastra contra-  
 ria coronarum  
 lex est. Sic e-  
 nim lege san-  
 ctum est, vt  
 qui percutitur,  
 non qui percu-  
 tit, &c. *Ibid.* Pe-  
 lus. lib. 2. Epist.  
 196.

a Plus impro-  
 bum illum ca-  
 dis sustinendor:  
 ab illo enim  
 vapulabit, cu-  
 ius gratia su-  
 stines, Tert. de  
 Patientia.

Patientes facit  
 de securura vl-  
 tione securitas

Cypr. ad Demet.  
 b *Deut.* 32. 35.

Rom. 12. 19.

c Τὸ γὰρ κα-  
 κῶς ποιεῖν τῷ  
 κακῶς πάσχειν  
 ἐστὶν ἀλευρότε-  
 ρον. *Ibid.* Pel. f.  
 lib. 2. Epist. 257.

n 1. Sam. 16.  
23.

a Patientia  
quæ est inside  
ossa sunt inte-  
rius, ipsa sunt  
quæ frangi nō  
possunt. Psal.  
34. 20. Auguſt.  
in Psal. 33.

prescribed, and tempered by a most skilfull Doctor. And if you please, let It bee as \* *Dauids Harpe* to Saul, a peece of spiri-  
tuall melodie, to expell from you that distur-  
bance of minde, which the euill spirit of In-  
iustice, and ambitious *Auarice* in those false  
Friends, hath offered to bring vpon you. It  
hath long lyen by mee, wayting for some occa-  
sion to come abroad, and would God it had  
wanted this at this time. But seeing it is as it  
is, I beseech you to accept it, and reade it,  
and I doubt not, but as you shall finde in  
*Iosephs* brethren enuie and malice to bee an  
old disease; so you shall also finde in *Ioseph*  
himselfe, <sup>a</sup> patience and dependance vpon God  
an ancient *Antidote*. I must confesse for my  
selfe, I haue beene much pleased and delig-  
ted in reading of it, as once the royall and  
noble Auditorie was affected in hearing of it,  
and therefore I am the more willing to commu-  
nicate to others, what I haue found beneficiall  
to my selfe. The rather, for that I am much  
bound to your *Worships* for many charitable  
fauours receiued from you, for all which I haue  
returned or can returne nothing but my poore  
prayers

Prayers to GOD for your prosperous and flourishing estate, and happie successe in your most Honourable though hazardous and dangerous Enterprizes. And these (my prayers I meane) which are the weapons of a Christian Minister, shall neuer bee layd downe whilest breath is in my bodie, but I will strive thereby euen with GOD himselfe, and against all your Enemies, that you may still long prosper in your great and weightie Affaires of Trade, to the glory of GOD, the honour of the English Nation, the enriching of our Weale-publike, the comfort and contentment of your owne hearts, and finally the spirituall locupletation of the poore Heathens, with the treasure of the knowledge of CHRIST, one dram whereof is more worth, then all the Wealth of the world beside. And indeed, this is one principall end of Merchandizing, if not in Mans purpose, yet in the intention and appointment of GOD. For

— Non omnis fert omnia tellus.

saith the Poet, Euerie Land abounds not with euery Commoditye, But one Countrey is excellent

p Aduersus ar-  
ma, milites,  
Gothos quoq;  
luchrymæ mæ-  
arma sunt. Ta-  
lia enim imuni-  
menta sunt sa-  
cerdotis. Am-  
bros. in Auxent.  
Orat. 5. Tom. 3.  
q Rom. 15. 30.  
Vim facimus  
Deo non com-  
pellendo sed  
stendo, &c. Am-  
bros.

Virgil.  
Nonne vi-  
des croceos vt  
Tmolus odo-  
res, India mir-  
tit ebur mol-  
les sua thura  
Sabei? At Ca-  
lybes nudi fer-  
rum. Virgil.

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ε Vt necessari-  
um mortalibus  
esset inter se  
iplos commer-  
cium, si inui-  
cem aliud ab  
alio aliquis pe-  
teret. Senec.  
Epist.

υ φασματι μη  
τα προσήκοντα  
περι ου λεγων,  
εις ε προσήκον-  
τας εμηνω εμ-  
πεσω λόγους.  
Jhid. Pelas. epist.  
Lib. 2. Ep. 163.

cellent for one thing, and another for ano-  
ther. Seneca could see no other end of this,  
but that <sup>t</sup> GOD would necessitate men to  
a kinde of familiaritie with each other,  
whilest one was constrained to supplie his  
wants by another. But the maine reason is,  
that the glorious merchandise of his Holy  
GOSPELL might also bee communicated to  
THEM that want it, and so whilest men ad-  
venture for Earth they might gaine Heaven.  
Which I feare me bath beene rather hinder-  
red then furthered by these vnciuill broyles,  
and vnconscionable proceedings of Those  
that would make the world beleue they are the  
only deuout maintainers of RELIGION;  
concerning whom I would haue said much  
more, but that I am restrayned by that speech  
of the Orator, which <sup>u</sup> one commends as a  
Patterne to bee followed, I feare least if I should  
speake that which befits them to heare, I should  
fall into that language which becomes not mee  
to viter. So leauing them to GODS censure,  
I humbly take my leaue of your Worships,  
beseeching the GOD of Heaven to looke vpon  
You with the fauourable eye of his all-sufficient

Pro-



*Providence, that by his beavenly Blessing vpon  
your painefull proceedings, You may all become  
profitable Members of his CHVRCH in this  
world, and glorious SAINTS in his King-  
dome in the world to come; and this for  
CHRIST his sake, To whom with the Father  
and the holy Ghost, one GOD in substance,  
three Persons in subsistence, bee all  
honour and glorie,  
now and for*

*euer,*

**AMEN.**

**From my Study.**

*Feb. 1. 1625.*

*Your Worships:*

*in all the Services*

*of Love and Dutie:*

**THO: MYRIELL.**

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11



# THE STRIPPING OF IOSEPH.

GEN. 37. 23.

*Now when IOSEPH was come unto his brethren,  
they stript IOSEPH out of his Coate, even the  
party-coloured Coate which was upon him.*



His Scripture which  
I haue read, is part  
of a tragicall historie  
made famous to the  
Church, by executi-  
on of an infamous  
and horrible fact,  
wherein we haue ten  
against one, men a-  
gainst a childe, all  
brethren against a  
naturall brother, making a most wicked and bar-  
barous

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barous assault; a sinne in all circumstances (Christs death excepted) not in the world to bee matched againe. The report of it standeth briefly thus; *Iacob* the father of these disagreeing children, had (as all men know) twelue sonnes, concerning whom it befell him (as in his flocke to haue some white, some spotted sheepe) so in his familie to haue some good, some wicked children. In this varietie wee finde that hee loued *Ioseph* more then all the rest of his children, which was partly for the loue he bare to *Rachel* his dead mother (a part of a kinde husband sure, to loue his wife euen when shee was dead) and partly, for that *Ioseph* by her death was motherlesse; and it is a vertue doubtlesse heroicall and princely, to defend and cherish the fatherlesse and motherlesse, widdowes and orphanes. But it is expressed in the Text, that hee loued *Ioseph*, because hee begat him in his old age; for that children so begotten, make the fathers flourish, and as it were to seeme young againe. But howsoeuer his father loued him intirely, sure it is, his brethren hated him deadly. For to be beloued of all men, or to please all, is a gift yet neuer granted to any, no God himselfe cannot obtaine it. The causes of their hatred may be coniectured many: either for that hee and they were borne of diuers mothers, and most commonly, most mortall is the hate when the mothers breede the quarrell, and bloudie are the battels where women fight the field; Or whether they hated him, for complayning of them, as it is *Ver. 2.*

Or

Or whether for the loue which his father bare him, as it is *Vers. 4.* Or whether for his dreames, as it is *Vers. 5.* Whether for any, or for all these causes, sure it is they hated him, and so hated him, as they sought for nothing but opportunitie to hurt him. In the end (as the Devill would haue it) an opportunitie is offered. For they being in the field, *Jacob* sendeth *Ioseph* amongst them, so that now they haue it as they would, for their father whom they feared is out of sight, their brother whom they hated is in their hands. A short tale to make poore *Ioseph* comming towards them; first they spie him, then they conspire against him, and vpon the meeting lay hands on him. Now when *Ioseph* &c. and so wee come to the Text; Of which that I may speake to Gods glorie, and the good of this great and royall assembly, I beseech you to assist mee with your prayers, &c.

I am not altogether ignorant how allegorically the Fathers haue directed the application of this storie to Christ and his Passion, which in no part, or person in Scripture is more eminently figured then in *Ioseph*. For Christ was beloued of God his Father in *Ioseph*, hee was hated of the Iewes his brethren in *Ioseph*, hee was mocked in *Ioseph*, hee was stripped in *Ioseph*, he was sold in *Ioseph*; and in the end hee was exalted in *Ioseph*, and made great Lord of an euerlasting Kingdome. Yet forasmuch as it is not possible in the period and capacitie of one houre, to say whatsoeuer might bee

E said,

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said, I will therefore passe ouer all this, and follow onely the historicall sense, and make application as best may besit the morall vse of life. To which purpose I obserue in the Text two things, first, The kindnesse of *Ioseph* vnto his brethren. Secondly, The vnkindnesse of his brethren to him. *Iosephs* kindnesse appeareth in his comming to them and visiting them. Their vnkindnesse appeareth in their stripping of him and spoiling him. Two worthy considerations, I beseech you take notice of them, for by doing good and suffering euill, both Prince and People must goe to heauen.

But because *Iosephs* kindnesse is not here principally mentioned, but onely to extend by circumstance the offence of his brethren, I doe make therefore that their offence, the subiect of my discourse, and obserue therein two things: first, The circumstances of the fact. Secondly, The fact it selfe. The circumstances are in number two: one, of the time *When*, *Now when Ioseph was come vnto his brethren*. The other of the *Persons*, actors in the tragedie, which are all brethren. A new *Thyestes* and *Atréus* on the stage.

For the time *When*, wee must consider that *Iacobs* sonnes were now in the field keeping sheepe; For *Iacob* was already rich, and knew that his sonnes after him should bee inheritors of a great land, euen the land of *Canaan*, yet hee sent them not to *Pharaohs* Court to learne Complements, and to ioyne ciuilitie to their other abilities, and  
fo



so to make them (as many be) Gentlemen before their time; but *Iacob* was a plaine man, and trusted in the promises of God, and therefore brought vp his sonnes to keepe sheepe; whereas now, hee that is worth but a flocke of sheepe, yet holds it high disparagement to make his sonne a sheephheard, but makes him either a Lawyer or a Courtier streight. Again, we must consider, that as it is *Vers. 12.* *Iacobs* sonnes were now keeping sheepe in *Shechem*, euen there where not long before they had committed horrible murder, and therefore *Iacob* happily fearing (as fathers are euer fearfull of their children) lest for that murder, somewhat might be for reuenge intended, sendeth one to see them. And whom doeth hee send? Surely, no seruant, but euen his beloued *Ioseph*, to trie (as it is thought) if by his kindnesse his brethren would be reconciled vnto him. But they assoone as they saw him, in stead of embracing him offer violence vnto him, and therefore if it bee true which is said, Foule circumstances make foule sinnes, this was surely a time of all times peruerfly picked, then to execute their malice, when so much loue was deserued. It is a kindnesse sure, but to inquire *de aliorum salute*, how other men doe; For who cares not how ill it goes with other, so it goe well with our selues? But *Ioseph* did more then inquire: for hee went out to see how his brethren did, a step beyond common friendship, for, *Haile Master*, and *How doe you*, to speake friendly are-euery mans money, but hee is a friend indeed that

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goes out at doores to doe his brother good. But whether went *Ioseph* to seeke his brethren? Hee went into the wilderness. The merit is yet more. To seeke men is subiect to errour and wandring. *Ioseph* lost himselfe whilst he sought his brethren, *Vers. 15.* To seeke men in the wilderness is oft dangerous and ill betiding, *Iacob* thought a wild beast had deuoured *Ioseph*; and so it was indeed, but a wilder beast then *Iacob* thought of. Generally it is an euill occupation to seeke men, Princes and Magistrates know it who seeke men for ciuill obedience, and conformitie; Prelates and true Church-men know it, who seeke men to Religion and pietie, and were it not for respect to God, who had not rather bee a Plough-man then a Priest to the people. And generally whatsoeuer good, in whatsoeuer kinde wee doe, wee must neither looke for reward nor thanks at mens hands, no not when wee feede the hungrie, cloathe the naked, releue the sicke, and visit (as *Ioseph* did) them that haue need of visiting. And yet we must take this withall, though wee doe good, and for good receiue euill againe, yet we must not so giue ouer, but for euill doe good againe, and that not as Saint *Peter* said to Christ, *till seuen times*; but as Christ said to Saint *Peter*, *till seuentie times seuen times*; referring euermore the successe to God, who shall punish vnthankfulnesse as he punisheth the Deuill. For there be, they say, foure wayes of restoring: first, Good for good. Secondly, Euill for euill. Thirdly, Good for euill. Fourthly, Euill for

for good. Hee that returneth good for good is a man, for that is humanitie to returne one kindnes for another. Hee that returneth euill for euill is a beast, for that is horse play to strike at him that strikes at vs. He that restoreth good for euill is an Angell, for that exceedeth the patience of man. He that returneth euill for good is the Deuil himselfe, and as *Solomon* saith, *Pro. 17. 13. Euill shall not depart from that mans house.*

The second circumstance is of the *Persons*, which are *Ioseph* and his brethren; *Now when Ioseph was come to his brethren, they stript Ioseph.* Where we haue the first *Ioseph* an Agent, and his brethren Patients; but the second *Ioseph* a Patient, and his brethren Agents. For *Ioseph* (though it seemeth somewhat harsh) is here twise called *Ioseph*, *Ioseph came vnto his brethren, and, They stripped Ioseph*; so as *Ioseph* when hee came vnto his brethren was *Ioseph*, and now in the hands of his brethren was *Ioseph* still; *Ioseph* in action, and in passion *Ioseph*; that is *Ioseph* when he did well, and *Ioseph* when he suffered ill, to shew that no affliction or chance, can charge or peruert the Saints of God. But *Iosephs* brethren are not as *Ioseph* twise called Brethren, but first, *Ioseph* came vnto his brethren and then not as brethren, but as meere strangers onely, *They, They stript him of his coate.* So that as *Ruben* by incest lost his birth-right, *Gen. 49. 4. Thy dignitie is gone*, saith *Iacob*. So these men by their crueltie lost their fraternitie; Their brotherhood is gone: and therefore he

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which found *Ioseph* wandering in the Wilderneffe told him, that his Brethren were gone away. *Vers.* 17. The *Jewes* make it mysticall and bring him in saying, *Thy brethren are gone home*, that is, *Thy brethren haue forsaken brother-hood*. And indeed *Ioseph* had it by Inheritance to bee forsaken, and hated of his owne Brethren, for so was *Jacob* of his Brother *Esau*, and so was *Isaac* his Grandfather of *Ismael*, and the dayes are come whereof the Apostle spake, that *Men shall be proud, conetous, without naturall affection*. And the dayes are come, whereof *CHRIST* spake, *The brother shall betray the brother to Death*. So as *CHRIST* said in that Chapter, *Caute ab hominibus, Beware of men*, wee may step further, and say, *Caute a fratribus, Beware and take heed of your owne Brethren*. For there is not in the world so immortall and implacable hate, as the hate of Brethren. O what shall *Pater noster* say, when he commeth to reckon for this!

But whither shall a man goe in peace if not to his owne Brethren. *Let there bee no strife betweene thee and me* (saith *Abraham* to *Lot*) *Gen.* 13. 8. *for wee are brethren*. Which what a weight it had *Moses* sheweth, *Vers.* 7. where he saith that the *Canaanites* dwelt at that time in the Land. For will not *Canaanites* clap their hands at this, to see such a rent or schisme in *Abrahams* house? Indeed when *Niminites* oppose, and *Canaanites* kill one another, these goe for Dogges, and euery Dog will doe his kinde. But when *Jacobs* sonnes, the seed of the Church, the light of the World, shall rob and spoyle

2.Tim. 4.3.

Math. 10. 31.

spoyle one another, when wee of the refined Religion, the quintessence of Christianitie, shall doe that oppression, which they scorne to doe whom we scorne to bee like ; to speake plaine English, when Protestants fall out among themselves, and endeavour to vndoe the good works which Papists haue done, wee are at a stand like *Iosuah* at the siege of *Ai*, *Ios. 7. 8.* *What shall wee say when Israel turne their backs vpon their enemies ?* For as an ill man is the worst of all Creatures, so an ill Christian is the worst of all men, and an ill Protestant is the worst of all Christians, and there is no sinne like the sinne of *Iosephs* brethren. But as blinde *Isaac* tooke *Jacob* for *Esau*, so *Ioseph* tooke them to bee his Brethren, who vpon tryall proued his Executioners, and his Hangmen, like the Oxe who thinkes hee goeth in a greene pasture, and then falleth into the slaughter. Therefore as in *Luk. 10. 29.* a Lawyer asked of *Christ*, *Who is my neighbour ?* So wee had need of a Lawyer to make a new motion, and to aske of the same Iudge, *Who is my brother.* For as Saint *Paul* saith, *Hee is not a Iew which is one outward, but hee is a Iew which is one within.* *Rom. 2. 28.* So, he is not a Brother who hath it by name, but hee is a Brother who shewes it in nature. And as Saint *James* saith of Faith, *Shew me thy Faith by thy workes.* *Iam. 2. 18.* So Brotherhood must be shewed by brotherly workes. In truth the brotherhood that is now adayes, is but *Vox artis*, *Wits instrument*, a word of Art, and therefore in no predicament. The brotheshood that is now, hath these marks,



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markes, a smiling face, a courtly courtesie, a populer voyce, words faire and glorious, with a salutation more then superstitious, *Mary, Aurum & argentum non est mihi.* A&t. 3.6. The brotherhood that is now, hath these flashes or lightnings, I am right sorie for you, and I would it were better with you, I waite but opportunitie, I wish no longer life then to expresse my loue to you. But when you come to the matter, you must haue it as it is *Prou. 3.28.* with a *Cras redi*, I am at your Seruice in any other matter then this, at another time; but for this my word is past, you must come againe to Morrow, and our dinelish tongues are typt with *Italianisme*. This is *Fratrizare*, but here is no Fraternitie.

But now for *Ioseph*, the Patient in this cruelty, *Talia cur talis!* That one so harmelesse, should suffer so much harme! and that innocent men are euery where marked out to misery! At this, the Saints of God haue oft times not maruailed, but stood amazed. But maruaile not at it. The doores of the *Israelites* were all besprinkled with blood. Affliction and sorrow are the workes of the best men: and as Saint *Gregorie* saith, *Licet occultum sit, cum bonis male euenit, & malis bene, &c.* Though is bee a secret worke of GOD, when good men suffer Affliction and ill men Prosper, yet it is more secret and GOD worketh more against course and kinde, when ill men are afflicted and good men prosper. And *Ensebius* saith well to comfort in such a case, *O qui Sanctorum labores respicis, cur non & remunerationes?* O thou  
that



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that seest the present sorrow of the Saints, why doest thou not looke up to see the future ioyes of the Saints. *Multi vident punitiones, sed non vident vñctiones, Many see their Crosses, but they feele not their Comforts.* Yee stumble to behold the innocent *Ioseph* in affliction, why behold yee not in *Egypt* his glory and exaltation? Indeed the world broacheth her best Wine first, but of *CHRIST* it is said, *Tu seruasti bonum vinum usq; nunc.* Ioh. 2.10. And *Solomon* saith of the vertuous Woman, that in her latter end shee shall reioyce. Prou. 31. 25.

But let vs leaue the persons and come to the fact it selfe. Wherein is to bee considered, First, the manner of it, *Stripping*, Secondly, the prey or bootie which they tooke from him, *His coste, euen the partie-coloured Coat that was vpon him.* For the first, *Stripping* is a kinde of shrift, not ghostly from sinne, but a bodily absolving of men from their encombrances, as *Dionysius* stript off the Golden coate from *Iupiter*, because it was too heauy and cold; and the *Infidels* in the Old time spoyled the *Christians* of their Goods, affirming it was good for them to be poore, that so they might goe to Heauen without hinderance. But surely, it had beene more sutable, if *Ioseph* comming as a messenger from their Father, these men had with reuerence saluted him, for Ambassadors are enter-tayned Princely for their Princes sake, and a good Sonne beholdeth with reuerence euen the dead

Picture of his Father. But here is no one of them regardeth him as comming from their Father, nay heere is no one of them who once openeth his mouth, to aske or inquire of the health and welfare of their Father, but enuy to their Brother makes them cleane forget they had a Father, and like rauening Beasts, they runne 'at once vpon him. Wherein besides their lacke of Humanitie, they are likewise touched with lacke of wit, to carry their mischiefe cleanelly. They might haue spiced their Brother a Drinke and sent him home, I meane to his long home; but Poysoning it should seeme was not then in vse. And therefore they fall to play the Lyons, not a shamed to hurt their Brother forceably. And indeed it is a principle in *Machiauels* Diuinitie, that when the Foxes skinne will not serue, wee may piece it out with the Lyons. But hee that hurteth his Brother secretly, is either afraid of something, or a shamed of something; but hee that wrongeth his Brother forceably, as the Prophet *Misha* speaketh, *Mich. 2. 1. Because his hand hath power*, he doth it freely, because he can do it easily; It seemeth God hath taken from him both shame and feare, that hee hath cast the raynes in his necke, that he might runne to the Deuill without resistance. And in truth these men were of a scandalous occupation, for when *Pharaoh* asked of them their Trade or Occupation, they said they were Shepheards. *Thy seruants are Shepheards. Gen. 47. 3.* Vngentle Heardsmen of so gentle

## The Stripping of IOSEPH. 35

gentle a Beast. They were Shepheards indeed, but not as CHRIST said of himselfe, *Ego sum Pastor ille bonus*. Ioh. 10. 11. They were farre from good Shepheards. They had somewhat of *Abel*, for they kept Sheepe well; but they had somewhat of *Cain* too, for they made little conscience to kill their Brother. And though Stripping or Sheering were a part of their occupation, being Shepheards, yet I will not say, it was long of their occupation. But in truth Shepheards and Sheep-maisters are growne cruell men of late, for they throw downe Townes and Townships, Houses and Churches, they strip men out of their Houses, yea out of their Coates, and put out Men (Gods owne image) to bring in Sheepe. *Nero, Dioclesian*, destroyed bus men, but these men destroy *Humanum genus, Mankinde it selfe*. Now surely if such bee let alone, Shepheards will shortly bee more abhominable to *English* Christians, then euer they were to the *Egyptians*.

But to come to the matter. *Ioseph* sustayned in this conflict foure kindes of afflictions. For, first, they mocke him: secondly, they strip him: thirdly, they hazard his life: fourthly, in the end they sold him: in all which hee was a famous figure of Christ. Now hee that kills a man doeth him lesse harme, then he that strips him or spoiles him, for hee that killeth him makes an end of his miserie at once, but hee that robbeth and spoileth and maketh him pine, he giueth him his life in pa-

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tiencie, which is worse then death. And hee saith in effect, as *Saul to David, Goe and serue other gods*, that is, asmuch as in him lyeth, he driueth him to make shipwrack of Conscience, Religion, Saluation, and All. And there is no crueltie like that, to practise to bee rich, by wringing small matters from the Poore. And therefore whereas in the Law theft was not death, it should seeme to bee meant of poore hungrie Theeues, such as *Solomon* speaketh of, *Proverb. 6. 30.* Which steale through strong necessitie: for when *David* heard of a rich Thiefe that had stollen a poore mans sheepe, there was no way with him, but, *Hic vir mortis filius. 2. Sam. 12. 5.* *This man shall die the death.* And great reason; for one rich Thiefe makes a great many poore Theeues; as in the Gospell, one foule Spirit, one Deuill brought in feuen other. And therefore great reason the rich should bee punished for the poore, as they that haue giuen occasion of sinne to other. Otherefore take heede of stripping, take heede of oppression, *He that gathereth riches wrongfully, shall leaue them*, saith *Ierem. 17. 11.* *in the midst of his dayes.* A memorable lesson for great and wealthy men. It oftentimes comes to passe that great and honorable Houses are strangely and suddenly made desolate, by a cause not considered of in the World, but secret in God, and that is, for some oppression, either in the Father, in the Sonne, or in the Grand father: for, *Nullum tempus occurrit Deo*; *It is all one*

to God. But when they build, as *Genes. 11. 3.* with bricks in stead of stone, and slime in stead of mortar, that is, by indirect and vnmercifull meanes, God himselfe will giue that House a name, and call it *Babel*, a Castle of confusion. Therefore be sure yee get your wealth by warrantable meanes, for if yee strip poore *Ioseph*, *Ioseph* will crie, and that crie shall enter in at the eares of the Almighty, and then looke what yee haue gotten, a secret Worme shall fire and consume it. Either your selues shall liue to see it pull'd out of your teeth by an higher, or mightier tyrannie, or your sonnes shall waste it with riot and prodigalitie, or some posteritie shall forfeit it by some treason or rebellion, but yee shall finde it true which is *audet tertius hares*; Three whole Generations neuer inioy it.

by which they tooke from *Ioseph* was considered first, barely as a garment, and then secondly, as a ornament: Euen the party-coloured Coat that was upon him. They stripped him of his Coate, they tooke not from him gold or siluer, as *Exod. 12.* the Jewes did from the *Egyptians*, for gold and siluer were not then desired, nor yet adored as they bee now, but they tooke away his garment. Neither did they take from him a cloake or a loose garment, as in the next Chapter, *Thamar* ranne away with *Iudas* cloake. Much in our attire hangeth loose about vs; much in our attire is meerly

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accidentall ; for, *Potest adesse & abesse*. It may bee allowed, and in truth it might aswell bee spared. But they came yet nearer him ; and stript him of his Coate ; neither did they take from him a part of his Coat, as *Hann* tooke *Davids* Embassadors, and cut off their coates at the waste. He that takes some and leaues some is counted now an honest Thiefe : but *they stript him of his Coate, euen of his whole Coate*, yea the lewes thinke they stript him starke naked, and so made him at vnawares a figure of Christ vpon the Crosse. But the first Coates that euer our first Parents vsed, were made of the skinnnes of dead beasts, *Gen. 3.* as it were a new skin put on ; that couctous and cruell men might thinke that when they driue men to such pouertie, as either to sell their coate, or not to bee able to buy themselues coats, they are as butcherly, as hee that taketh a knife, and flayeth off the skinne.

Therefore in the Law, it was not lawfull to take euery mans coate, no not to pledge, *Dent. 22.* They might not take the widdowes garment. And, *Exod. 22.* *when they tooke any mans coate to pledge, they had it for a very short Iubile*, for it was to come home againe at night. And as *Dorcas* was commended for the coats which shee gaue, *Act. 9.* see *Matth. 25.* many shall bee condemned for not cloathing the naked. Now as *Saint Augustine* saith, *if hee shall goe to hell which gineth not his owne, whether thinke you shall he goe that taketh a way*

2. Sam. 10.

Gen. 3.

Dent. 22.

Exod. 22.

Act. 9.

way another mans? But alas, what meant these men to doe with *Iosephs* coate? *Iosephs* coate was a small bootie among them all: yea *Ioseph* being the youngest of them all, his coate was too little for the least of them all. Yet if *Ioseph* had pilfered away old *Reubens* coate, euery man can tell how to cut short and to make a large thing lesse; but vnlesse it be in lying, wee haue little power to make things greater, Yet when *Reuben* getteth his brother *Leuies* coate, it is as when a great rich man getteth the spoile of a Bishoprick, which pranks vp his wife, paints out his children, multiplies his traine, magnifies his estate, and serueth him to many good purposes. But when *Reuben* takes away little *Iosephs* coate, it is as when a great man beggeth a little office, or hee who hath hundreds and thousands of his owne, yet seeketh to impropriate or strip a poore Parsonage, which when he hath, it will hardly serue him in with sawce to his meate. And let vs here in a shaddow learne, neuer to lay hands on the coate which cannot profit vs. It is a point of high importance to hate all sinne like a Serpent, yea though it promise, as the Deuill did to Christ, *Omnia regna mundi*. But there bee some sinnes, which yeeld no man present profit, yea nothing but repentance and shame, that a man may say of them as Saint Paul, *What profite haue mee of those things whereof we are now ashamed*. Such a sinne as Saint *Augustine* reports of himselfe in his youth, *Perveximus nocte intempesta ne-*  
*quisimus*.

*Matth. 4.*

*Rom. 6.*

*Quissimi adolescentuli, &c.* A sort of wilde and wanton Youths, were agreed to goe out and to robbe a certaine Apple-tree, and in such a night, as a man would not haue turned a Dog out of doores, and for such an Apple as when they had it, they threw it out of doores. Now saith hee; What meant I *ut essem gratis malus*, to bee so wicked for nothing. A good lesson for Gallants, and young Gentlemen, who doe many things in their liues, of a wantonnesse and brauery, which sinne, and sinne, and reape by their sinne no profit but sinne. Such men are worse then *Ahab*, for *Ahab* yet sold himselfe to worke wickednesse. Now hee that selleth himselfe hath somewhat for himselfe; but he that sinneth wantonly, giueth himselfe to the Diuell for nothing, and he is so much the more accomptable to God, by how much hee was content, for no prouocation to forsake God.

But though *Iosephs* coate did not serue his Brethren to weare, yet they had a vse for it, that shewing it to *Iacob* dipped in blood, they might hide their sinne by it, so that as *Erasmus* said sometime of a Friers Cowle, that it was like Charitie, *Quia operit multitudinem peccatorum*, Because it hid a world of wickednesse: so wee may say of *Iosephs* coate, that the out-side of an honest man, doth oft-times hide a multitude of sinne; for all the care is now to sinne with a couer, and then to seeme honest, and, *Si non caste, tamen caute*, The rule of *Romish* chasticitie, is dispersed into euery veyne, and  
part



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part of life, and so *Jacob* see it not, wee care not what we doe.

But *Iosephs* coate is here marked with a difference, *They stript him out of his Coate.* Which Coate? For it may be *Ioseph* had two coates vpon one body, as wee many times haue two faces vnder one hood. Therefore it is answered, *His party-coloured Coate.* Now that which wee call a party-coloured, some call a side-coate, or a coate with sleeues, some a painted, some an embroidered, some a silken coate : some call it a coate of many threads, some a coate of many pieces, but the most (and so let it goe) a coate of many colours. If any man will coniecture what *Jacob* should meane to make his sonne such a coate, first, I answere, that *Jacob* was much beholden to the party-coloured. For when vpon the composition betwixt Him and *Laban*, the party-coloured *Genes. 30.* fell to his share, it was his enriching, and yet I yeeld not this for a reason. Neither would I haue our masters of the Law to thinke, that *Iosephs* pyed coate was a seruants Liuerie, for hee that could frame to dwell in a Tent, to keepe sheepe, and to put vp wrongs for Religions sake, hee little needed to bring vp any of his sonnes to the Law. The Law came not in till men grew more contentious, and vnruely minded. Neither did *Jacob* make this gay coate of a fond and wanton loue, as the manner of many is, to paint out their children like Puppits, and their daughters like Idols,



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Gen. 35.

as if they meant to worship them; first to adorne, and then to adore them. For *Iacob* is defined to be a plaine man, one that asked no more but for his necessitie, meate and cloathing. Therefore some thinke that this coate was a Priestly garment, wherewith *Iacob* meant to invest *Ioseph* by reason of his birth-right. For in those dayes till the Priesthood was otherwise disposed of, the elder sonne was stil a Priest to the familie, though in these dayes, the elder sonne of a right bad Squire would thinke it foule scorne to be a Priest, yea a Prelate to a whole Countrie. And though *Ioseph* were the youngest but one, yet the birth-right was his, as it is said, 1. *Chron.* 5. For *Iacob* had three Heires, one a naturall Heire, which was *Reuben*, who lost it by default; another an Heire spirituall, which was *Iudab*, of whom came *Christ*; and a third, an Heire actuall, which was *Ioseph*. Some againe thinke, that *Iacob* made to *Ioseph* this coate of many colours, for the abundance and varietie of Grace and Vertue in him. For whereas it is said, *Vers.* 3. that *Iacob* loued *Ioseph* best, because he begate him in his old age, yet for so much as he begate a later sonne, whom hee yet loued lesse, some therefore carrie that saying after the Hebrew phrase thus, that *Iacob* loued *Ioseph* best, because hee was to him the sonne of old age, that though younger in yeeres, yet grauer and ancierter in vertue. And why might not *Ioseph* for his vertue be called the eldest, though in yeeres  
a child,

## The stripping of IOSEPH. 43

a child, as *Rehoboam* for his folly is called a child, euen when he was fortie yeeres old, *2. Chron. 13.* And indeed the best ground of the Parents loue, is the feare of God, and the seede of vertue in their children; which of *Iosephs* vertue began euen then to sprowt, and after did so flourish, as the earth neuer bare so excellent a flower. *He was wise, Pharaoh said, there was none in the Kingdome like him. Gen. 41.* Hee was so faithfull, as being in prison himselfe, yet was made Keeper of the prison, and kept that which kept him, *Genes. 39.* He was chaste, euen in the assault of a strong temptation, as hee lost his coate to keepe his honestie, whereas many now sell their coates to loose their honestie. How gentle, kinde, and louing to his father hee was, looke *Gen. 45.* and there you shall see by the Corne which hee sent in the famine to feede him, and by the Chariots which afterward hee sent to fetch him. And that which of all is a vertue rare in these dayes, hee was able to say, *Remitte, sicut remittimus.* For the offence which his brethren here made him, hee freely forgauē it, and wept when they spake of it, *Gen. 50.* So that *Iosephs* coate of many colours was nothing but the signe of his many vertues, to shew how *Iacob* honoured vertue in his children.

Therefore, here I thinke began Heraldrie and the honour of Armes. For when the people, at the first being equall in degree, grew in admiration of them whom they saw to excell in vertue,

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they practised by Ceremonies and sensible Honour to adorne them. The holy Ghost in Scripture oftentimes applying the same kindes of ornament and honour. For in Scripture Gold signifies holinesse or zeale to G O D, the excellency of vertue. And Siluer signifies the purenesse of Charitie, and Loue to one another, which G O D intended when hee promised his Church to make her borders of Gold with waues of Siluer. *Cant. 1. 10.* In the Scripture, *the Iewish Tabernacle*, was covered or mantled with red. *Exod. 26. 14.* Which reports vnto the hearer boldnesse and defence vnto death, to signifie that they would protect the Sanctuary, Religion, and the Law, euen to the effusion of their last blood. In the Scripture, Greene sometimes signifieth Fruitfulnesse in good workes, for which cause Christ is called, *a greene Tree. Luk. 23. 31.* and sometime it signifieth Flourishing in the protection of G O D, for, *hee that trusteth in God, his lease is said to bee ever Greene. Ierem. 15. 8.* In the Scripture, Blacke signifieth Constant, and immutable, and therefore among the praises of CHRIST, *his head is said to bee curled and blacke as a Raven. Cant. 5. 11.* In the Scripture, *the Saints are said to bee cloathed in White. Reuel. 19. 4.* which *Vers. 8.* is expounded to bee, *the righteousness of the Saints*: yet not righteousness inherent, but by imputation in Christ. For, *Rev. 7. 14.* *They wassht their long Roabes and made them white in the blood of the Lambe.* And therefore, as *Reuel. 19. 16.*  
*Christ*

*Cant. 1. 10.*

*Exod. 26. 14.*

*Ierem. 15. 8.*

*Cant. 5. 11.*

*Reuel. 19. 4.*

*Reuel. 7. 14.*

*Reuel. 19. 16.*

# The stripping of IOSEPH. 45

*Christ had his name written upon his Coate*, so these vertues were doubtlesse written in the many colours of *Iosephs Coate*.

Therefore Gentle-women, Good-women, and Sisters in CHRIST, heere is no warrant for Wantonnesse and Superfluitie. A little Scripture God wot serues to inlarge your libertie, and shee who can scarce put on her Coate, yet can readily conclude from *Iosephs Coate*, If hee then, why not wee? If Men may be so fine, much more may Women. And indeed, it holdeth oftentimes too strongly, for many plaine men are oftentimes brought to hang all their owne pride, and their wealth, and their wits too, on their Wiues backs. But what if *Ioseph* were a Coate of many colours, therefore, yee may doe so too. It is true, if it stands with your estates, perhaps you may. For *Davids* Daughter were a Coate of many colours, which is warranted by Custome of the time and respect of her place. And CHRIST spake it without reproach, when hee said, *They that weare soft rayment are in Kings houses.* *Math. 11.* So as yee may doe any thing, yet be proud of nothing. Yee may by *Iosephs* example paint out your Coates, but take heed of painting your Faces; yee may by *Iosephs* example weare many Colours, not too many Fancies, not euery Moone to mint a new fashion. Women sure were made in Gods image as well as Men, now of GOD it is said, *That there is with him no variablenesse nor shadow of Change.* *Iam.*

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1.17. Finally, mistake not the matter, *Iosephs* Coate, was a coate of Armes, the outward ensigne of his inward Vertues, and if yee shew more colours without then vertues within, then are yee like the Foxe, your Skinne, your Coate is worth more then your Bodies.

Againe, heere is a lesson for men, especially for Courtiers, a lesson worth the learning. For what was the ground of all this griefe, but that the painted Coate must bee put on *Ioseph*, on *Ioseph* I say, and of none of the Elder brethren. For, *Luk. 15* The Elder brother will not looke into the house, if but a Calfe be killed for the Younger, and men haue no patience to indure it, if but an Office be translated, or any Honour bestowed where they like not. O but giue *Iacob* leaue to giue the partie coloured Coate, binde not the hands of a Prince, for when Subiects assume to limit the Prince, then they presume to bee about the Prince. And looke what sinnes are managed in Presumption, they end for the most part in confusion.

Againe, heere is for You (most Excellent) here is for You, a mirrour of your selfe, and this Imperiall Kingdome. Your Maiestie is to vs as *Iacob*, who hath wrestled with G o d, and obtayned a Kingly Blessing: and wee are to your Maiestie as *Ioseph* and his Brethren, a multitude of Sonnes, begotten of diuers Mothers, some distinguished by Religion, some by Condition, some by Profession, some by Countrey or nation. Some of vs are distin-



distinguished by Religion, for the Sonnes of *Leah* come in from *Rome*, and tell your Maiestie they are of the Elder house, and therefore no reason our Sheafe should stand and theirs should fall. But *Leah* their Mother was bleare-eyed, and they in truth are blinde, in a false admiration of their owne Antiquitie. For what though *Leah* crept first into *Jacobs* bed, yet *Iosephs* Mother was first betroathed, and therefore as it is in the Embleme, *Tandem suum iustitia obtinuit*. And *Ioseph* had the Birth-right, therefore to your Maiestie comes *Ioseph* for preheminance, that our CHURCH may stand and theirs may fall. Sometime againe, wee are distinguished by State or Condition, for some of vs bee rich, and some of vs be poore, and as the Poore for the most part maligne and defame the rich, so the Rich oppresse and deuoure the poore, Therefore to your Maiestie comes the Rich, that they may keepe their Colours, and to your Maiestie comes the Poore, that they may keepe their Coates vpon their backes. Sometime againe, wee are distinguished by Profession, some holding of the Laeticie, and some of *Leui*, that is, the Church or Clergie. *Iosephs* Brethren tooke from him a partie coloured Coate, but many of our Brethren would giue to vs a partie coloured Coar, that wee should weare as much Blew as Blacke, and liue like *Micha's* Leuite, by Liuary seruice, and attending. Therefore to your Maiestie comes the Laeticie, that *Leui* may doe his Dutie, and to  
your



your Maiestie comes *Leui* that hee may haue his Dutie. Sometime againe, wee are diuided by Countrey or Nation, for hee is in *English*, and he is in *Scottish*, and I know not what, and God knowes a little thing serues to make a rupture, and to disturbe this turbulent braine of ours. Therefore as your Maiestie is Lord of all, so come wee to your Maiestie to vnite vs all, and as you Crowned vs with one Name, so procure vnto vs one heart and minde, preserue vs from strife, and if it may bee from secret Emulation, for Hate seekes blood, and Blood seekes blood againe. It is no maruaile though these men sought to kill their Brother, for their hands were lately embrewed in the *Sichemites* blood, and as the Tragedian saith, *Crescit dum non punitur scelus*. Hee that is pardoned for killing of a Stranger, will assay at the next blow to kill his Brother, the next thought will be to kill his owne Father. And to whom doth Blood now cry for Protection? Indeed, when there was no King the blood of *Abel* cryed immediatly vnto God, but your Maiestie being King, it cryeth now to you, because you are in stead of God.

Lastly, heere is for all men, to see in *Ioseph* an Image of this vaine and inconstant World. Hee that was the day before betweene his Fathers knees, is now in his bloody Brothers hands, and he who euen now was in a painted Coate, is now stark naked and without a Coate. It was wont  
to

to be said for a sure Prouerbe, *As sure as the Coate  
on your backe* ; as sure indeed, for wee are sure of  
nothing. For what assurance haue wee, when our  
Father puts on, and our Brethren pull off, when  
one man bestowes it, and ten men are ready to  
take it away. And thus it is with your Coate, your  
Riches, and your Treasures, yea thus it is with  
your partie coloured Coate, your Titles and your  
Honours. The world is like *Nabuchadonozor* his  
Image, Gold in the head, Siluer in the brest, Brasse  
in the belly, Iron in the legges, but the feet, which  
should bee strongest are of Clay and Earth, and  
this Golden glory hath no strength to stand  
vpon.

Yet let no man be discouraged ; for as our good  
oft ends in euill, so our euill oft ends in good a-  
gaine. *Ioseph* is heere stript, anon hee is sold, after  
that imprisoned, but after all that hee is exalted,  
and made the great Commander of *Egypt*, that a *Genf. 30.*  
man may truely say. His fortune was of as many  
colours as his Coate. Yea, twice now hath *Ioseph*  
lost his Coate, once heere in the hands of his Bre-  
thren, and againe by the hands of that Harlot *Pe-  
typhars* wife. But afterward *Pharaoh* doeth inuest  
him with a Ring and a Chaine, and a royall Coat.

And thus by euill and good, by chance and  
change lyeth the way to Heauen, whereas wee  
murmur but at one affliction, and grudge if wee  
haue not Heauen for nothing. But there bee but  
two wayes, if wee be vpon the broad way, that is,

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If we haue all things at will, and nothing to trouble vs, wee may suspect we are not right, there is nothing so fearefull as to bee Fortunate. But if we be vpon the narrow way, if pinched and pricked with Thornes, if spoyled, oppressed, defrauded, defamed, these things may import a better passage, that they will land vs at the end in the gates of Heauen. Vnto which hee bring vs, that hath so

dearely bought vs, **I E S V S C H R I S T** the  
righteous, to whom with the Father

and the Holy Ghost, bee all

Praise and Glory,

Power and Dominion,

now and for

euer,

**A M E N.**

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**FINIS.**

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A Friend of the Publisher here  
of to the Readers.

**R**EADERS, If any of you list to bee so censorious (in this criticall Age) as to censure the late Publishing of this praecedent Sermon; Giue me leaue to answer you, that It being the Posthumane of a Reverend Learned and Eloquent Divine, deceased; was doubtlesse reserved not without some Divine Providence till now: the Subject being so seasonable for the occasion: And the Publisher hereof, my Reverend friend, certes, his ingenuitie, in my iudgement, deserueth gratefull acceptance at the least, in conioyning his elaborate Consolatorie Epistle or Preface to that Worthy Societie, with the said Sermon: there being so neere affinitie betweene IOSEPHS unnaturall Persecutions in Ægypt by his Brethren, and the inhumane Tortures of our Countrey-men in Amboyna, by the either Atheisticall or Arminian Dutch There: The true Relation whereof I professe I could nor can read but with teares, nor thinke on without sorrow of heart. And as Iosephs Persecutions cryed up to God till they were auenged, so without doubt doth the Blood of our miserably macerated and massacred Countrey-men crie at Heauen Gates for Vengeance: For GOD is Iust, and whose is Vengeance but His? What should I say more, in the Argument? there being so much, so learnedly, so piously, so iudiciously said in the Premisses: which I trowe no Reader that hath either Learning or Iudgement will denie. So farewell, & fruer.

H. D.

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